

The Principia.

First Principles in Religion, Morals, Government, and the Economy of Life.

VOL. I.

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The Principia

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PROSPECTUS.

Our object, by this publication, is to promote pure religion, sound morals, Christian reforms; the abolition of slaveholding, caste, the rum-traffic, and kindred crimes—the application of Christian principles to all the relations, duties, business arrangements, and aims of life;—to the individual, the family, the Church, the State, the Nation—to the work of converting the world to God, restoring the common brotherhood of man, and rendering Society the type of heaven. Our text book is the Bible; our standard, the Divine law; our expediency, obedience; our plan, the Gospel; our trust, the Divine promises; our panoply, the whole armor of God.

Editors friendly, please copy, or notice.

THE AMERICAN OLIGARCHY—WHEREIN LIES ITS STRENGTH!

NUMBER THREE.

The Solution Attempted.

Hitherto, we have been dealing with negatives. Our researches have discovered nothing but emptiness.—Yet the search has been neither aimless, nor useless. It is a great thing to have discovered where the object we are seeking after, is *not*. We thus narrow the field of future search. By ascertaining where it is *not*, we locate the corner of the field in which it *must* be, because it is *no where else*.

In looking after the grand secret of the controlling power of our slaveholding oligarchy, we have been driven, step by step, nearer home to the central fact of *slaveholding itself*. Every seeming cause of its power, is found to be an outgrowth of *itself*. Its power then, must reside *within itself*. It inheres in the very fact of *slaveholding*! That fact itself embodies the power.—We will endeavor to make ourselves understood.

1. To simplify the matter, we will first take the case of a single slaveholder, and of a single slave. One man obtains the mastery over another man, makes a slave of him, and holds and uses him as a slave; in other words, holds and uses him as a piece of property, just as he would hold and use a horse. The victim submits to be a slave, lives, breathes, acts, works, and obeys as a slave. The *idea* of being a slave, enters his soul, and becomes a part of his being. The *idea* of absolute property in the slave, takes full possession of the mind of the slaveholder, and he regards his human chattel, just as he regards his other chattels. These being the facts, is there any difficulty in conceiving of the *controlling power* of that slaveholder over that slave? Certainly not. The fact itself includes the fact of such power. The idea of the one includes the idea of the other.

In other words, the very idea of a slave, a human chattel, is the idea of a piece of property under the absolute control of its owner. And the idea of a slaveholder, is the idea of one holding and exercising that *absolute control*.

The slaveholder, therefore, is a human being holding and exercising *unlimited control* over another human being; the control of an owner over his property. In proof that is a reality, and not an imagination; a matter of fact, and not an idle abstraction, we refer to the American Slave Code. That one idea underlies and includes the entire system of the enactments, judicial decisions, and corresponding usages that define American Slavery.

The fact of a slaveholder, then, is the fact of a despot, more intensely a despot than any other despot under heaven. No mere parent, civil ruler, lord, king, emperor, or military despot, holds his child, his subject, his soldier, as a *chattel*! The child, the subject, the soldier, is *no*

slave! The *idea* of such a relation never enters the mind of either of them. The child, the subject, the soldier, partakes in the honor and dignity of the parent, the ruler, the general, that directs him. Not so the human chattel that succumbs to his human owner. The controlling power of the slaveholder has no parallel in all the power known between man and man. It has no analogy in the authority or power of the CREATOR himself, over his intelligent creatures. He controls them as free agents, not as slaves. His proprietorship of them is not, (and has no affinity with, or analogy to) the proprietorship of an owner in his chattels. The idea of such a thing would be blasphemy and absurdity. God never denies nor annihilates the distinction between *persons* and *things*. Not even in the punishment of wicked men or of devils, does he do this. Satan is not bound as a chattel, an article of merchandise and traffic. Neither does Satan himself, tyrant as he is, thus tyrannize over his victims.

"Devil with devil damn'd, firm concord holds."

Devils never chattelize, or buy or sell one another. The despotism of slaveholding exceeds any despotism in the pit of perdition. It is a device of Satan for establishing, on earth, a tyranny too grim or dreadful to be attempted or tolerated in hell. This is no fiction, no rhetoric, no extravagance, but simple fact.

The despotism of the slaveholder finds no parallel, no precedent, no analogy in heaven, earth or hell. The slaveholder is an anomaly in the universe of God. No other intelligent moral being holds or treats any other intelligent moral being as property, as a chattel.

2. To submit to such a despotism, to recognize it as an element of human society, to tolerate or permit it in a community of human beings, is to *submit* to a despotism without a conceivable parallel—is to *recognize* such a despotism as a *controlling power* in human society,—is to tolerate, to permit, and of course, to authorize that *CONTROLLING POWER* in the community, and, of necessity, to come under the control of that power. It is to commit the greatest social folly, the greatest social crime that a community can possibly commit. In the very act of permitting such a despotism in a community, that community becomes itself servile. The *idea* that enters into the soul of the slave, enters likewise, in a measure, into the heart of the community, and degrades it; the idea, we mean, of the absolute subjection of one human being to another human being, and consequently, of the *superiority* of the slaveholder, not only over his chattels, but also over all other human beings, who exercise no such controlling authority. No other human being can be the peer or equal of the recognized slaveholder. If my neighbor, holds and controls human beings as his *property*, and I do not, then, of course, he is vastly my superior, and I recognize the fact by recognizing him as a slaveholder; I consent to the fact, by consenting that he shall be a slaveholder. To be the *equal* of the slaveholder, either in my own eyes or in his, or in the eyes of the surrounding community, while I consent that he shall be a slaveholder, treating my equal brother as his *property*, is utterly out of my power. It is an impossibility in the nature of things.

This, to some, will seem extravagant, but it is not so.—Others will spurn it aside, as an abstract and metaphysical idea, not remembering that abstract ideas are the controlling powers of Society,—that abstract truths are universal truths, and that metaphysical truths are the truths concerning human nature, and consequently control all human relations and destinies.

Some further illustration, will make our argument clear to "practical business men."

3. Instead of only the one slaveholder and his one slave, suppose that one slaveholder to be the recognized "owner" of fifty

slave fathers, fifty slave mothers, and four hundred slave children, making five hundred slaves in all. Suppose the community in which this state of things exists, to be an isolated township, of fifteen hundred inhabitants, including the one slaveholder and his five hundred slaves. The township is an island, and all the civil government it has, is within itself. The Government is in the hands of the adult male citizens, *one* only of whom is the slaveholder, with his five hundred slaves, and all the rest of them, amounting, we will say, to two hundred men, are non-slaveholders. What will be the relation subsisting between the one slaveholding citizen, and the two-hundred non-slaveholding citizens? Is it the relation of *equals*? Has the slaveholder no more power than *one* of his non-slaveholding fellow citizens? Let us see.

The slaveholder has but one vote, (for we will suppose that he claims no plurality of votes, as the representative of his human chattels); he has his *one* vote, and they have their two hundred votes, a majority of two hundred to one. Why then is not each voter the equal of the slaveholder? And how can he hold any disproportionate power among them?

We answer. If the two hundred will use their majority power, to *put a stop to his slaveholding*, by emancipating his slaves, *then*, and not until then, will they become his equals, for *until* then he has unlimited power over one third part of the inhabitants of the island, a power not held by either one of his non-slaveholding fellow citizens, nor by all of them combined. They are his inferiors, and cannot help feeling themselves such. He is their superior, and cannot help feeling his superiority. And this will be true, so long as his slaveholding continues.

4. If the two hundred non-slaveholding citizens have no deep and solemn conviction of the inherent sinfulness and criminality of slaveholding, if they have, somehow, imbibed the idea that it is an innocent relation, "if not abused," and that the slaveholder has a legal right to his slave property, a right with which it would not be proper for them to interfere by liberating his slaves, then, of course, they will tolerate, and thus sanction his slaveholding. Regarding his rights of property in his slaves, to be as sacred as their rights of property in their cattle, they will protect his rights of property in slaves, by some such enactments and regulations as those by which they protect their own rights of property, or they will use and apply their already existing laws concerning property, to the protection of slave property. Not to do this, would be equivalent to the abolition of slaveholding, for otherwise, the slaveholder could not hold his slaves. So that the community with only one slaveholder, will have its *Slave Code*.

As a matter of fact, this is the origin and history of the Slave Codes of the Southern States, which are nothing more nor less than the *idea* of slave property, carried out consistently in every direction. And this was *before* the religion of the country had exerted an influence in favor of slavery, nay, while the Presbyterian, and Methodist Episcopal churches, and the leading theologians of the country, were giving utterance to the extremest doctrines and anathemas of "modern abolition" against it. But the mass of the community, in the very fact of tolerating slaveholding, counteracted all this religious testimony against the sin. It introduced an educating power—the power of *actions* over mere words, by which even the Church and the ministry were educated, first into the tolerance, then into the protection, then into the veneration of slavery, as "an institution," and of slaveholders, as a superior order in society. Political subjugation to slaveholders became as inevitable as the subjugation of all the inferior castes of Hindostan to the supreme, the Brahmin caste.

To return. It is easy to see that all this would inevita-

bly happen, in the case of the island township we have supposed, where the public sentiment would be modified by no counter influences from without. In the bosom of the little commonwealth of fifteen hundred souls, we will suppose a Christian Church of one hundred members, of both sexes, a religious pastor and teacher, with the deacons. This Church and minister were, before the introduction of slavery, the natural educators of the little community, in matters of morality between man and man. Yet they were also members of society at large, of the civil community of which they formed a part. But from the moment that the Church members and their minister, consented to act with their fellow citizens in consenting to tolerate this one case of slaveholding in their midst, they came, of necessity, under the influence of the community that should have been influenced by them. They no longer retained moral power over the subject of slavery. They had themselves come under its power. The influences of religion being thus reversed, slavery would be supreme.

5. We will now vary the case, by supposing that instead of only one slaveholder among fifteen hundred inhabitants and two hundred voting citizens, there come to be fifty slaveholders, among one hundred and fifty voting citizens, and that the "ownership" of the five hundred slaves are divided among these, an average of ten slaves apiece. You still have the same proportion of slaves in the aggregate population, but instead of the one slaveholder, you have fifty, which is one third part of the voting citizens. They would constitute an aristocracy, a superior caste, which no power of the ballot-box could control, so as to prevent their superiority, in any other way than by putting a stop to their slaveholding. By neglecting to do this, they would continue to acknowledge themselves the inferior caste, and the Slave Code, degrading to the condition of chattels one third of the entire community, would remain. We will suppose that some of these slaveholders become Church members, to which there could be no serious obstacle, so long as the other church members, in common with their other fellow-citizens, consented to the tolerance of slavery, and thus shared in the protection of it, by consenting to the Slave Code.—Extend this imaginary township to adequate dimensions, and you have a slave State. You have the three castes, of slaveholders, non-slaveholders, and slaves. And if some of the slaves or their children should somehow, become emancipated, yet partly degraded by their relationship with slaves, you have a fourth caste, corresponding to our free people of color.

6. Thus, the mere tolerance of slavery, identifies itself with the idea of the right of slaveholding, and the sacredness of slave property. This brings the sanctions of perverted law to the protection of that slave property. And this, in turn, (since Government and law are ordained of God) involves the idea that slavery, like Government and law, are of God also. Biblical defences of slavery, with a thinking, and professedly Christian people, must follow, of course. And these cannot ultimately stop short of the position that slavery, instead of being either a sin or a calamity, is virtuous and beneficial. No intelligent and thinking community can tolerate slaveholding in their midst, from generation to generation, without arriving at this point. The more intellectual they are, and the more their consciences are appealed to, against their support of it, the more certainly and the more rapidly will this point be reached, unless they change their course, by demanding the immediate suppression of slaveholding. And this discloses the reason why Biblical defences of slavery originated, in the first place, with learned religious teachers of the non-slaveholding States, whose consciences could not otherwise be quieted, under the agitations that had arisen. And, with every step of this progress, the demands of the slaveholders, will, of necessity—as they have done—rise higher and higher, while the submissions of those who continue to tolerate slavery, will, of necessity,—as they have done, descend deeper and deeper.

Whether intelligent or ignorant, whether considerate or thoughtless, whether devout or atheistical, whether acting with their eyes open or shut, the community that tolerates slaveholding, tolerates a superior caste, and consents to become itself inferior; it tolerates crime, and ennobles, instead of punishing the criminals; it abdicates Civil Government, leaving it to the slaveholders, few or many, so far as the slaves, few or many, are concerned; thus authorizing a gov-

ernment within a government, a government beyond the control of the government instituted by and among the people in general, for the protection of their own equal rights. That such a community, whether comprising a township, a State, or a nation, while permitting such a state of things, can be otherwise than under the controlling power of the superior caste thus tolerated, recognized, and sanctioned by them, is a manifest impossibility, in the nature of the case.

In other words, the controlling power of the slaveholding oligarchy, over this nation, lies simply in the fact, that the nation permits them to be slaveholders. So long as it thus permits their slaveholding, it permits and necessitates their controlling power over the nation itself.

This may seem extravagant and startling. We shall pursue the illustration and the argument further. The statement is only to be thoroughly understood in the light of facts, and patiently pondered, in order to command the assent of candid and thinking men. The practical results of such a conviction, we need not anticipate here. The reader will see them, in due time, if he does not at this stage of our discussion.

For the Principia.

THE CONSTITUTION, WRITTEN AND UNWRITTEN.

NUMBER III.

Civil government, as divinely ordained, has for its sole end the welfare of the people, on a foundation of justice. The fundamental idea of good government is that all men alike have sacred rights which ought not to be violated. The essential duty of government is to protect these rights by the establishment of justice. Anything claiming to be a government, which has not authority to administer impartial justice to all within its limits, has no authority at all, and no claims upon the allegiance of the people. The protection of Government is most due to those who are least able to protect themselves. Does the Federal Constitution as written perfectly harmonize with justice and with the true ends of Government? Abolitionists of the radical school, affirm that it does, and deny that it contains a single provision favoring slavery or any kind of oppression. But before we proceed to answer the question, we will premise.

First, That in construing the Constitution, no regard should be paid to any intentions of its framers, farther than those intentions are duly expressed in the instrument. If they had intentions contrary to those which they made the instrument speak, such intentions should be defeated as fraudulent and unjust. The Constitution was not made for the framing convention, but for the people. They are responsible for its effect, and are bound to make it an instrument of truth, fulfilling the promises of its preamble.

Secondly, If, by any ambiguity, any part of the Constitution is capable of a construction against right, such construction should not be tolerated. The people have no authority against right, and cannot, by construction, delegate such authority to Government.

Thirdly, Anything pretending to be a construction of the Constitution which is not sustained by the language of that instrument, but requires support from something out of it, is no part of the Constitution but a falsification of it. Such falsifications rather belong to what, in a former article, we ventured to call an *unwritten* Constitution.

Fourthly, In establishing and sustaining a Government, only a portion of the people are permitted to act, that portion holding the rights and interests of the non-acting portion in trust. Yet all are necessarily affected by the existence of Government, since all must obey the laws or suffer its penalties. Honor and faith, therefore, require the acting portion who vote and carry the Constitution into effect, to give such a construction, if possible, as will secure equal privileges to the non-acting. To do otherwise would be a base betrayal of trust.

Now to the question. Is the Federal Constitution, as written, in perfect harmony with right? Look at the preamble. What does it promise? To establish justice and secure the blessings of liberty to the people. Can a perfectly righteous Government do more? The preamble of an instrument is designed to explain its objects and govern its construction. Which of the provisions of the Constitution is not in literal harmony with the promise of the preamble? Not one. What provision limits their application to any favored class or classes? None at all. The Constitution

has no favorites and lays none under proscription. What securities A. or B. may claim under it, C and D, down to the lowest letter of the alphabet, may claim also. The language of the instrument and the rules of construction protect all alike. There could be no slavery under such a Constitution administered according to the letter. It is true, we understand historically, that men concerned in framing the Constitution, regardless of justice and of the interests of the States which they pretended to represent and seeking their own private ends, managed to get some provisions into the instrument, which they intended should favor slavery. But was the intention so honestly expressed, as to entitle it to any regard? Could you discover the intention by merely studying the Constitution? No, that instrument would be just the thing to blind you to it. In the common intercourse of life, an unrighteous intention, accomplished under language of justice and right like that of the Constitution, would be regarded as the basest dishonesty. We know by other means than the Constitution, that one of its provisions was intended as a temporary shelter of the slave trade. But what does it say about that trade? Nothing at all. It speaks of the "migration or importation of persons." But in terms, it as much required the General Government to tolerate kidnapping from Europe as from Africa. The very next provision secured to the imported persons, in common with others, the habeas corpus privilege. Another provision forbade their being deprived of liberty without due process of law. Another authorized Congress to naturalize them. Nothing else could have broken up the slave trade so quickly as the Constitution, carried fairly into effect.

The righteous character of the written Constitution may be seen from the pains which have been necessary to make it a pro-slavery instrument. When the Supreme Court of the United States wished to apply to slaves the Constitutional clause relating to fugitive servants, that Court was obliged "to clear the case of difficulty." What was the difficulty? The clause neither named nor described a slave. To make the difficulty worse, it *did* describe a person from whom service is legally due, a description which never applied to slaves. How did the Court get out of the difficulty? Of course by getting out of the Constitution and affirming a historical falsehood. Here are the Court's own words: "Historically, it is well known that the object of this clause was to secure to the citizens of the slaveholding States the complete right and title of ownership in their slaves, as property."—This decision, as a recorded fact, enables us to understand, "historically" that the Federal Constitution is not the thing for slavery.

But if our written Constitution is thoroughly an instrument of right, adapted to the ends of law and righteous government, its exact opposite is found in what we have called the *unwritten* Constitution, consisting of pro-slavery doctrines and principles. This is adapted to a despotism that is perfect, and without one mitigating feature. Its preamble, truthfully written, would read thus: "We, the people of the United States, in order to weaken our Union, establish tyranny, insure domestic troubles, make the country defenseless, promote general wretchedness, and entail the curse of slavery on ourselves and our posterity, do ordain and establish this constitution." The antagonism is complete. What one Constitution seeks to do, the other seeks to defeat, by doing the opposite. Let the national sentiment entirely conform to one or the other of the constitutions, and the Government be administered accordingly, and we shall have the best or the worst Government on earth. But we shall not have the senseless inconsistency of delivering up the slave, when he escapes from his master's home and allowing that same slave to go free, when he watches his opportunity to run away from his master in a free State. Nor shall we have the singular contradiction of States, federally bound to establish justice, maintaining tyranny by right of sovereignty. J. S.

THE HARPER'S FERRY WITNESSES.

The election of the Special Senate Committee not to send for John Brown, Jr., as a witness, on the ground that the Sergeant-at-Arms has no power to deputize his authority, is an admission of the ground taken by Sanborn, the refractory witness in Massachusetts, and the opinion of Chief Justice Shaw, of that State, on the same point. This necessitates additional legislation to compel the attendance of witnesses.

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FROM GERRIT SMITH.

Extract of a Letter from Mrs. Elizabeth Smith Miller, daughter of Gerrit Smith:

PETERBORO, March 30, 1860.

"WILLIAM GOODELL: Dear Sir,—My father bids me tell you that time and sufferings—the pains of his deceased body and the immeasurably greater pains of his bewildered mind—have wrought no change in his former opinions of the great dangers that threaten the ruin of his beloved country. He still believes that intemperance and slavery are to overwhelm it. The mass of the Temperance men vote for candidates who consent to the rum traffic! The mass of the Abolitionists vote for candidates who recognize laws for slavery—their validity and sacredness! 'How, in the light of these facts?' he inquires, 'can his country live?' Surely, the tide of drunkenness must rise higher and higher and be more and more desolating, whilst our Temperance men are working so effectively, however unintentionally, to swell it. And surely every vote that admits slavery can be law, must be in effect, a vote for bloody insurrections in the South, and deep demoralization of both North and South. All who vote pro-slavery tickets—tickets for white men's parties, and for fugitive slave act parties—are to be held responsible for voting for insurrections. Instead of voting a peaceful death for slavery, they vote to leave it to die a violent one.

"My father rejoices to see, after the long and wild, and much of it very black night through which he has passed, that although the dear cause of Temperance is with almost one consent sacrificed upon the altar of insane party politics, there are still two flags of Freedom flying—that of the honest little handful of Radical Abolitionists, and that of the no less honest Garrisonian Abolitionists. He agrees with the latter in condemning the Union as it is. He goes with his noble and matchlessly eloquent friend Wendell Phillips, for the dissolution of that Union. He agrees with the Radical Abolitionists in calling for such a 'Union' as the Constitution, legally interpreted, calls for.

"My father sees with great pleasure that the N.Y. Herald has within a few days devoted a page to the very effective advertisement of the admirable and unanswerable Argument for the Unconstitutionality of Slavery, written by that strong and honest man, Lysander Spooner."

REMARKS.—Though we fully agree with Mr. Smith in respect to the suicidal course of the majority of Abolitionists and Temperance men whose course he describes, and believe that the "dangers of our beloved country" lie very much in that direction, yet we take a more hopeful view of the future, than he does. We think the numbers of faithful and consistent reformers, scattered through the country, are far greater than is commonly believed. We think that words of cheer and encouragement, not of despondency, are greatly needed by them. The grounds for this, we see in the wonderful Providences of God, daily witnessed, particularly in the progress of radical truth, and in the indications that the farce of the last twelve years is nearly played out, and will, ere long, be exploded, forever.—Ed. of Principia.

FROM THE SANDWICH ISLANDS.

MAKAWAO MAUI, Hawaiian Islands, }
January 30th, 1860. }

Editor Principia:

DEAR BROTHER.—Glad to hear that you are at your desk editorial again. The last mail brought me the first fruits of your labors there, which to my taste, were very savory. I bid you God speed in your new enterprise; shall I say, rather, the resuming of the one great enterprise of your life, to wit: the advocacy of the right and the true; especially the rights of God's poor and despised ones? This, as you say, and as many can testify, has been your life battle. And now, after a little season of repose, you have re-adjusted your harness, and are in the thickest of the contest. Onward, onward, my brother, to conquest and victory, through our Lord Jesus Christ.

"Assured that Christ our King
Will put our foes to flight,
We, on the field of battle sing,
And triumph while we fight."

The mail of December 5th, though due, has not reached us. Some items of news however, by the overland mail, have come to hand. One of these was a letter of Dec. 5th, from St. Louis, giving us notice of the death of John Brown.

Old Virginia has satisfied her vengeance on the hero of Kansas. She could not have done a foolisher thing, for her own reputation or safety. While I mourn the death of such a man, I cannot but hope that God will overrule this distressing event for good. I suppose that Sampson was not the only man of whom it was truly said, "So the dead which he slew at his death, were more than they which he slew in his life." God grant that it may be truly said, that in his death, John Brown did more to subserve the holy cause of freedom, than he accomplished in his active and devoted life. Not that I desire to see or hear of a bloody termination to slavery. Few desire this. Nine hundred, ninety and nine desire and pray, for a peaceful termination of this God provoking, soul destroying evil, where one desires a blood one. But, as you truly say, "if there is to be a peaceful termination of slavery, Christians must redouble their diligence." They must come up to the help of the Lord, against the mighty. O may it be! Yours with affectionate respect,
J. S. GREEN.

Extract of a Letter.

AMSTERDAM, N. Y., April 4.

"Your last number (March 31) is worth twice the subscription price, therefore this order" (i. e. for two additional subscribers).

"Will the *Independent* edify us again with its twaddle about good motives for sinful actions? Is piracy justified by any motives? The *Independent* knows that 'slavery, as established in the United States,' is the worst form of piracy. Does the refusal to declare it 'inherently sinful' proceed from a good 'motive?' Or does that paper blink the question from the same 'motive' that holds the *Observer* in silence, in regard to the questions put to it by the *Independent*? The silence of both papers, I fear, admit of the same explanation."

E. C.

LETTER FROM VERMONT.

MONKTON Vt, 3d Mo. 7th;

My dear Friend, WILLIAM GOODELL:—On returning from a sojourn of some months in the West, I find several copies of the "*Principia*" waiting for my perusal.

I have read and re-read the prospectus and have endeavored to study the *Principia*, for I find it requires something more than a casual glance at its pages, to get at the "merits of the case." The present times are full of deep interest and one unquestionably destined to mark the page of history that shall send down to posterity a faithful transcript of our doings: and will it not be something after this manner.

The majority of the people professing to be Christians admitted that slaveholding was at war with the principles of Christianity, yet the love of gain, or of popularity, or sensuality, or ease, blasted their good intentions to "remember them, that were in bonds, as bound with them."

But let us hope the historian will be warranted in giving a better account of us, especially in our "business arrangements," for we all know that *Free labor* has been knocking at the door of Northern abolitionists, saying, *trust me* and I will soon convince you I am to be trusted and can furnish you with *Cotton, Sugar &c.*, of as good quality and at as cheap a rate as my brother that is in bondage. Africa could give us all the Cotton that we might require to supply our mills and our own wardrobes, and take our manufactured goods in payment. In this manner we might make a practically application of our principles, reducing, in some measure, the sum of inducements to hold slaves in America, and adding to the means of elevating poor down-trodden Africa, and have her take such a position, with Cotton instead of her own sons and daughters to sell, that should drive the slave trader from her shores.

Hoping to see something from the Editor's pen on this subject occasionally in the *Principia* and that he may succeed in promoting true religion, sound morals, and Christian reform, I remain very truly, thy friend.

HENRY MILES.

AN AGREEABLE INCIDENT.—From the *Louisville Journal* the following card is taken:

TO THE PUBLIC.—I arrived in this city last night by the cars from Memphis with my negro man, and put up at the Louisville Hotel. My servant wishing to see the city, I gratified him, took a walk, and stepped into Walker's for a drink,

ordering, at the same time, a drink for my servant, which was handed him. This attracted the attention of two policemen, Dick Moore and R. Sesy, who questioned me as to who I was, followed me to the Louisville Hotel, and after having made myself fully known to them, insulted me in the grossest manner saying that I was no gentleman, or I would not drink with a negro; that they doubted I was a Southern man; and that they considered themselves gentlemen, and would give me satisfaction to-morrow in any manner I desired.

I am a citizen of Memphis, and command the steamer Gen. Pike, a Memphis and White River packet. I am a Southern man by education and feeling. I told these two officers this, and after they were evidently satisfied that my representations were correct, they insulted me, as above stated. I do not think that this statement needs any comment. I leave the public to judge of their conduct.

Louisville Hotel, Friday Morning. J. RILEY JONES.

MINISTERS IN MASSACHUSETTS, &c.

Ecclesiastical Fellowship—Its Value.

We learn from the papers that four Doctors of Divinity from the North, namely, Reverends Nehemiah Adams, and Geo. W. Blagden of Boston, John Todd of Northampton, and Gardiner Spring of New York City, recently preached in Charleston, (S. C.) on the same Sabbath, having visited that city, in company with lay delegates from some or all of their churches, to assist in the installation of a Northern clergyman over a church of slaveholders.

In reference to these facts, an orthodox Congregational pastor in Massachusetts, writes us as follows:

"These gentlemen visit the South to give the right hand of fellowship to the vilest system that ever saw the sun."

"Look at it. Not long since, Dr. Todd said, in substance, that 'No words in the English language could describe the wickedness of American slavery.'"

"He said it in connection with a profession of Anti-slavery, as usual, and to cover a sort of 'betweenity' course of action.

"Oh, my soul, come not thou into their secret."

"Every one of those men who have gone South to that installation, ought to be dealt with, on their return. Dr. Todd would not be allowed in Charleston a moment, if some of his Northern sayings could have reached there, before him.

"May God speed you. I like your paper; but God's spirit is needed, in mighty power, to carry out the work."

M. M. L.

MARRIAGE OF NEAR RELATIVES.—The Ohio Legislature has been passing some laws on this subject, and if one half is true that has been affirmed in regard to the effect of cousins intermarrying, it would seem as if it were the duty of parents and guardians to interfere, and even of all State Legislatures to do what can well be done to prevent so injurious a custom. It is said that in Massachusetts, out of 17 families formed by the marriage of cousins, there were 95 children; and in Ohio, 873 such families, there were 3,900 children. It would thus seem that the average number of children is not diminished by such intermarriages, the Massachusetts statistics giving $5\frac{1}{2}$ children to each such marriage. But out of these 95 children, 44 were idiots, 12 scrofulous, and only 37 in tolerable health, while in Ohio, 2,490 out of 3,900 were either intellectually or physically defective. In all families, some of the children will be more or less defective, and were careful records made, the proportion of perfectly healthy children would be found smaller than most imagine. But 44 idiots of 95 children, is a proportion, if true, sufficient to startle any one, and to demand some vigorous remedy. The records and inquiries of insane and idiotic asylums might throw great further light upon this subject. In one case of double cousins, 9 children—all there were—were idiots of low grade. Enough, then, may be demonstrated to make all sensible cousins to abstain from marrying. Families, like the opening leaves of a flower, are formed not to grow together, but apart. Friends and guardians, and all who have the confidence of the young; ministers and medical attendants, should bear such facts in mind, and exert the full measure of their intelligence and influence to prevent such unions.—Phil. Ledger.

Jealousy is a proof of self-love, but it is no proof of social love.

The Principia.

NEW-YORK, SATURDAY, APRIL 21, 1860.

FEDERAL POWER OVER THE MILITIA OF THE STATES.

THE PRO-SLAVERY DEMOCRACY PREPARING MACHINERY FOR THE RADICAL ABOLITIONISTS.

It will be remembered that the Governor of Wisconsin, disbanded a military company, because its commander refused in advance, to assist in executing the laws, as declared by the Supreme Court, in the *Booth* case, if the execution should be resisted by the authorities of the United States. The Governor also recommended to the Legislature a change in the militia laws. A majority of the Committee of the Senate reported in favor of the change. But the minority, submitted a counter report through Mr. Egan. The report cites the clauses of the Constitution, concerning the organization and control of the militia, as follows:

"Section 8 of article 1 of the Federal Constitution, provides that Congress shall have power to 'provide for calling forth the militia, to execute the laws of the Union, suppress insurrections and to repel invasions; to provide for organizing, arming, and disciplining the militia, and for governing such part of them as may be employed in the service of the United States, reserving to the States respectively the appointment of the officers, and the authority of training the militia according to the discipline prescribed by Congress.'"

Section 2, of article 2, of the same constitution, provides that "the President shall be commander-in-chief of the army and navy of the United States, and of the militia of the several States, when called into actual service of the United States."

The report also cites from an act of Congress as follows:

"The act proceeds to provide that 'whenever the laws of the United States shall be opposed, or the execution thereof, obstructed in any State, by combinations too powerful to be suppressed by the ordinary course of judicial proceedings, or by the powers vested in the marshals by this act, it shall be lawful for the President of the United States, to call forth the militia of such State, or of any other State or States, as may be necessary to suppress such combinations, and to cause the laws to be duly executed, &c.'"

The militia employed in the service of the United States shall be subject to the same rules and articles of war, as the troops of the United States."

The Report proceeds to say,

"If any doubt could exist, of the plain constitutionality of this act, it was decided to be constitutional by the Supreme Court of the United States, in the case of *'Menther, vs. Mott,'* 12 Wheaton's Reports, 19.

"So that we find, in case of the Militia being called out by the United States, they are bound to obey, and are, to all intents and purposes, United States troops for the time being, and the President is their commander-in-chief.

"The trouble in the Governor's mind, seems to be the alleged opinion of a captain of a uniform company of the militia, that it would not be his duty to turn the arms of the United States, held by his company, against the authorities of the United States, to oppose the execution of the laws of the United States.

"This was substantially a refusal to be guilty of treason against the United States—a refusal of the officer to violate his oath to support the Constitution of the United States."

Go on,—Gentlemen slaveocrats! Consolidate and centralize Federal power, to your heart's content. By the time you get it in good order, and running smoothly, in the work of crushing out liberty, you will see your machinery in other hands, and its application reversed. You will not always have to deal with a party of disclaimers and compromises. The militia power that can incarcerate Abolitionists in Wisconsin to-day, can liberate slaves in South Carolina, to-morrow!—Go ahead!

We are peace-men. But we believe in Civil Government for the protection of liberty,—not slavery. And we claim for the Federal Government, under the Constitution, as above cited and expounded, and under the existing act of Congress, the power to "secure the blessings of liberty to the people of the United States." When we are asked how the Federal Government can abolish slavery in the States, we answer,—by pointing to the machinery and process by which it is now attempting to abolish liberty in the States.

AUSTRIA has protested against the annexation of Savoy to France. The Swiss Government has repeated its protest.

CONTEMPT FOR ANTI-ABOLITION MINISTERS.

Conservative Clergymen close their lips, and their pulpits, and their church doors against the claims of the enslaved, for fear of offending their wealthy hearers. But what do they get for it?

We took occasion to relate in the *Principia*, of February 18, an interview with John Quincy Adams, more than twenty years since, in the course of which, he exclaimed: "What perfect nonsense is it for those Connecticut ministers"—alluding to Rev. Leonard Bacon, and others, "to think of throwing off the odium of being pro-slavery."

And in our comments upon this incident, we took occasion to say,—in respect to the position of many of the leading ministers at the present time—"There is not a statesman of any breadth of calibre, Democratic, American, or Republican, who, if he would speak out his real sentiments in respect to them, would differ essentially from John Quincy Adams."

Confirmations of the truth of this, might be gathered up to almost any extent. Only a few days since, there occurred an instance in the House of Representatives of the United States, reported in the papers.

Mr. Sedgewick of New York, (Rep.) in a speech on the Appropriation bill, took occasion to comment upon the course of the Administration in supporting slavery, which he denounced in strong terms. In the course of his speech, he twice adverted to the course of the prominent Churches and Clergy, on the slavery question. In reply to a taunt from the other side of the House, that the slaveholders were principally fitted out at the North, Mr. Sedgewick said:

"He would not deny the charge that slaveholders were fitted out at the North mainly, for there would be no difficulty in recruiting a slave crew at any time, from a Northern commercial city, or a Northern conservative church. He denounced the Government and its representatives abroad, for shuffling about the right of search, and the freedom of the seas, to evade our treaty obligations with nations honestly seeking to put down the traffic, and remarked the notorious fact, that under no flag but ours, can it now be carried on, with any hope of success."

In another paragraph of his speech,

"He next traced the growth of anti-slavery sentiment at the North. The colonization scheme was started by the South, for the purpose only of getting rid of the dangerous element of their population, the free blacks, and all the Churches of the North were thrown open for the philanthropic appeals of its agents. But when Wm. Lloyd Garrison returned from Maryland, where he had undergone the vilest persecution, to expose the hypocrisy of this scheme, the same Church doors were closed against him, and seemed rusted in their hinges, and he was met everywhere with insult, outrage, and even mob violence. He narrated the career of Garrison, who seemed to him, like one sent by heaven in answer to the petitions of mortal man to proclaim freedom in the name of God."

We clip these extracts from the *N. Y. Times*, a paper far enough from favoring abolition, and attempting neutrality between the Republicans and Democracy. Of Mr. Sedgewick, we have never heard that his anti-slavery creed was, in any respect, higher-toned than that of his political party. But he knows enough of the country he lives in, to know that the pro-slavery sentiment finds its home and nursery, in the bosom of the Conservative Churches, and under the teachings of ministers opposed to abolitionists. The opposition to Mr. Garrison, so truthfully alluded to, was while he was yet "orthodox," and before he had incurred odium on theological grounds, or for any cause except his denunciation of American slavery.

It will do no good for any one to cry out "infidelity," or "heresy," on account of this state of things. If any one wishes to see a philosophical and truly "orthodox," solution of the phenomenon, let him open his Bible, at the prophecy of Malachi, Chapter 2, and read attentively, from the beginning to the close of the tenth verse.

THAT PERSONAL LIBERTY BILL.

The question whether the State of New York shall have a thorough Personal Liberty Bill, is the question whether the State of New York shall be a free State or a slave State. It is the question whether it shall be a sovereign State, with the first attribute of sovereignty, the power of protecting the people, or whether it shall become a subdued province, under the heel of the less than three hundred thousand slaveholders of the South, scarcely equal in number to one half the voting citizens of the State of New York.—It is, moreover, the question whether there shall be a single citizen

of the State of New York, white or colored, learned or ignorant, rich or poor, old or young, male or female, mother or babe, father or child, brother or sister, husband or wife, that shall enjoy the protection of law against kidnappers!

AT PRESENT THERE IS NOT ONE! The humiliating fact is before the world, in the provisions of the thrice infamous Fugitive bill. The Senators and Representatives of the State, at Albany, have no such protection. The Governor of the State has none. Any, or either one of them, may be seized to day, by any slaveholder in the slave States, under the Fugitive bill; and without a nullification of that bill, there is no LEGAL protection for one of them. Have they considered the fact? Have they sounded the depths of the degradation to which their longer submission to this bill reduces them? It places them, where it was designed to place them, on a legal level with slaves, in fulfillment of the prediction of Gov. McDuffie.

Why is it—if not from a sense of mortification and shame, that this almost incredible, yet unmistakable feature of the bill of abominations is so continuously ignored? In the able report of the Committee of the Legislature, and in the masterly speeches in the Assembly, in its favor, we find no allusions to this feature. The omission we think, could not have been accidental. From a regard to their own dignity, or for the honor of their country, it may be, that argument for a Personal Liberty Bill, may have been suppressed. It is, perhaps, well, that it should be. For why should the rich, the honorable, the learned, and the white, be exempted, if the poor, the despised, the ignorant, the colored, are to remain subjected to enslavement?

Yes! It is well. Give us protection for all, or for none. Give us anything or nothing, rather than the mean and dastardly enactment of Ohio, providing pains and penalties for kidnappers, except the kidnappers of the most exposed, the most defenceless,—under the authority of the United States!"

"Freedom for all, or chains for all,
The bondmen's rise, or freemen's fall."

Such, unquestionably, is the decree of Heaven. In Heaven's name, be it even so. It is as just as it is inevitable, that those who will not protect others, shall be unprotected themselves:—the grand secret of all the despotisms of all nations, and of all ages: "for, with what measure ye meet, it shall be measured to you again."—Thou that sayest another shall not be protected, shalt thou be protected? Say—wherefore? Or by whom? If you should not protect your brother, why should he protect you? Or why should the providence of our common Father protect you?

WORK FOR NEW CONVERTS.

"OUR CONVERTS. What shall we find for them to do?"—*Central Christian Advocate*, St. Louis.

ANSWER. "Zion shall be redeemed with judgment [i.e. justice,] and her converts with righteousness." "Remember them that are in bonds as bound with them." "Thou shalt love thy neighbor as thyself." "Hide the outcasts, bowray not him that wandereth. Make thy shadow as the night, in the midst of the noon-day. Let my outcasts dwell with thee. Be thou a covert to them, from the face of the spoiler." "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." "Plead the cause of the poor and needy." "Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor." "Cry aloud, spare not; lift up thy voice like a trumpet; show my people their transgression, and the house of Jacob their sin." "Thou shalt not deliver unto his master the servant that hath escaped from his master unto thee. He shall dwell with thee even among you, in that place which he shall choose, where it liketh him best; thou shalt not oppress him." All things whatsoever ye would that men should do unto you, do ye even so, unto them, for this is the law and the prophets.—BIBLE.

Here endeth the first lesson.

Will the *Central Christian Advocate* please copy?

SUITS AGAINST FEDERAL OFFICE HOLDERS.—It is understood that S. M. Booth has instituted suits against Judge Miller, of the U. S. District Court, and also against John H. Lewis, U. S. Marshall, for false imprisonment, and for the penalty of \$1250 given by statute for arresting the Plaintiff after being once discharged on Habeas Corpus. The suit was brought in the County Court, claiming \$5000 damages in each.—Messrs. J. H. Paine & Son, are attorneys for plaintiff.—*Wis. Free Dem.*

News of the Day.

Adjournment of the N. Y. Legislature.

Quite suddenly, and we believe unexpectedly, our New York State Legislature, adjourned, *sine die*, on Tuesday evening, near midnight, without a vote on the Personal Liberty Bill. So our editorial appeal, already in type, comes too late for this session. It will however go to the constituency, and will not be lost. Whether the sudden adjournment was made on purpose to dodge the question, we will not now say, but it has that appearance. A member of the House, writes us under date of 16th, as below, only one day before the adjournment, and makes no mention of it. We had sent him a package of our last paper, for distribution among the members, and he writes us as follows.

ALBANY, April 16th, 1860.

"Yours of the 13th inst. has been received, and the package has just been received, and will be promptly attended to, and any further attentions that will be of service, will be promptly given, most cheerfully.

The Personal Liberty Bill is doomed to be defeated, as some of the managers think it might injure the prospects of their parties.

I have just noticed in the *Principia*, the inquiry "What has become of the Personal Liberty Bill?"

A few political managers, by uniting their interests to promote city railroads, and other like measures, have been able to prevent any further action on the Bill. The R. R. Bills have just been vetoed by the Governor, and if it is possible, the Bill will be called up. A few unprincipled politicians have combined to prevent action, preferring that the party should bear the responsibility, to putting themselves on record. They might be named, but their constituents will know them.

REMARKS.

It seems to be admitted, on all hands,—the *N. Y. Tribune* admits it,—that the majority of the Legislature, not excepting the Republicans, have done themselves no honor in their general course this session, particularly in relation to the R. R. bills. It seems to be intimated by our Correspondent above, that the same class of managers who engineered the R. R. bills, defeated the Personal Liberty Bill, and as we understand him, that their unity of action on the former, was secured by a sacrifice of the latter. Yet, during the entire session, we have not seen one word from the editor of the *N. Y. Tribune*, or of any other Republican paper in the State, in favor of passing the Personal Liberty Bill! Let Abolitionists take notice.

The following account of the close of the session, is from the *N. Y. Times*.

The Legislature devoted its last day to making laws, without the Governor's signature. The veto of the Susquehanna Railroad Subsidy reaching the Senate at its morning session. Mr. Ramsey, of Schoharie, made a long and earnest speech in favor of the bill, when it was passed over the veto—16 to 8. It was subsequently lost in the Assembly. The West Washington Market bill was also passed through both Houses over the veto. The City railroads were equally triumphant over the Executive, all passing by the constitutional vote. The bills authorizing the erection of a new City Hall in Madison-square, and the sale of the old City Hall to the Federal Government, were both passed. Doubts are expressed as to the fate of the former of the two and of the insolvent Law with the Governor. The New-York Tax Levy, containing the appropriation for the Commissioners of Records was likewise passed. At the Evening Session, the bill abolishing the New-York Almshouse Department was passed, and was subsequently signed by the Governor. The adjournment was effected about midnight. Much good feeling prevailed among the members, and the leave-takings, congratulations and regrets occupied the earlier morning hours. The Governor, abandoning his opinion that no bills should be signed after the adjournment, will take time to reflect upon several measures still in his hands.

REV. HENRY WARD BEECHER has publicly recanted his reproofs of the Trustees of the Plymouth Church, who refused opening the house for WENDELL PHILLIPS' lecture. He is satisfied that it was done only because there was not time to get a regular meeting to act on the question. Of the facts, we know nothing further.

TERRIBLE OPERATIONS AGAINST THE INDIANS.

From the St. Louis Republican.

The *Humboldt Times* states that the massacre of Indians, on Indian Island, was committed by an unknown party. At the same time the ranches on South Beach were attacked, and the entire population exterminated. A considerable number of Indians on Eel River were slaughtered at the same time. The killing appears to have been principally with knives and hatchets, or axes. The whole number killed at the different places on Saturday night cannot fall below 150, including bucks, squaws, and children.

These simultaneous attacks, at different points, show clearly that this new plan of operation against the Indians has been adopted by a large number of people in that country, and that they act in concert. It is generally supposed that the sufferers from Indian depredations in the Bald Hills, on Eel River, and the lower part of the county, are at the bottom of it.

The *Times* admits that there is considerable excitement regarding the massacre, but offers some excuse on the ground that the settlers who have suffered from Indian depredations have become perfectly desperate. "They have had friends and relatives cruelly and savagely butchered, their homes made desolate, and their hard-earned property destroyed by these sneaking, cowardly wretches; and when an attempt is made to hunt them from their hiding-places in the mountains, to administer merited punishment upon them, they escape to the friendly ranches on the coast, for protection. Standing under these great and grievous wrongs, we are prepared to overlook much that would otherwise be unjustifiable, but we cannot approve of the indiscriminate slaughter of helpless infants and defenseless squaws."

The same paper says: A large ranch of Indians, above Eagle Prairie, on Eel River, was attacked on Wednesday morning, and twenty-six Diggers, mostly bucks, were killed, and among them some that were known to be desperate villains. On Thursday night another ranch, opposite the "Slide," was attacked, but we have not learned how many were killed or taken. Washettes, a noted rascal, is, however, known to be killed.

We learn from *The Times* of the 10th inst., that the guns from the State Arsenal intended for Capt. Wright's Volunteers, had arrived, and would be sent out to Eel River. The citizens have furnished supplies for thirty days more to the Volunteers, at the end of which time, if no aid or encouragement is received from the State, it is the intention of the company to assist the settlers in removing their families, and what stock they may have left, to some other quarter. The finest section of grazing country in California will then be abandoned to the Indians.

INDIAN DEPREDACTIONS.

Correspondence of the St. Louis Republican.

MESILLA, A. T., March 25, 1860.

Since my last letter the Indian news from New-Mexico, as well as Arizona, is stirring indeed. The Pinals, a few days since, took captive Mrs. J. H. Page, an American lady, and a Mexican servant girl, living in the Sonoita Valley, in this Territory, and succeeded in escaping with them to their mountain fastnesses. The circumstances of the capture I have not learned. Capt. Ewell and two companies of dragoons are in pursuit, but at latest advices had not succeeded in overtaking them. With the present small military force in our Territory, it is impossible to prevent these outrages, especially as long as the Indians are allowed to roam at pleasure over the country.

A letter which I received by the last Santa Fe mail, from Judge B., a prominent and very influential citizen of New-Mexico, who is at the present time attending Court at Santa Fé, inclosed the following, received by him from his home, which is some six miles south of Albuquerque. From this statement of facts there is evidently something wrong in the management of the military department of New-Mexico. I give the fact, and let your readers judge for themselves. The letter reads thus:

"We are all well and doing well, but mightily afraid of the Navajos. They are getting very saucy. They have run off the mules of the wealthy Mexicans who were herding on this side of the mountain for safety—about eight hundred head. They got back some, but so broken down they could not travel. A part of the mules they took from one rancho, not three miles from our house. Two companies of troops (U. S. mounted) started in pursuits of them, succeeded in passing them, and concealed themselves at the crossing of the river, waiting for the Indians to cross. The Indians, on their way to the river, killed three men and two women, beside taking one woman captive,

then passed between the two companies of troops and escaped.

"These gallant soldiers, and defenders of the country, ascertained this fact in the morning, after light, by viewing the trail of the successful marauders. The company of Mexicans that went out from here into the Navajo country, had great difficulty in getting back; they losing two of their company. They succeeded in bringing ten Navajo women as captives, and this is one reason I have more fear, as they will have their revenge whenever and wherever they can. They have been so successful thus far, the success will make them more bold. We cannot get wood to cook with; no one can be hired to go for it, for fear of the Indians, and I am afraid to send Dick (a negro man). Such times! such times! I do not allow the children to go outside the yard, I am in so much fear that they will be stolen. I sent to town yesterday, and succeeded in getting a little ammunition, with which we will defend ourselves as well as may be."

[The strong probability is that the aggressions were begun by the whites.—*Ed. Principia*.]

MEXICO.

News from the City of Mexico to the 1st inst., do not confirm the account hitherto circulated from New-Orleans that, in consequence of the seizure of the *Marin* steamers, a decree had been issued banishing American citizens, and confiscating their property. It is stated, however, that great excitement prevailed, and that a declaration of war was talked of. The defeat of the attack on Vera Cruz is ascribed to that capture, the supplies upon which Miramon relied, being on board those vessels.

Meanwhile, there are reports at Vera Cruz of a new march upon Mexico, for which purpose it was reported that the troops of the Northern Provinces were again concentrating. But it does not appear that the power of the Church party had been materially shaken. They still held the cities of Guadalajara and San Luis Potosi, and no progress had yet been made by the Constitutionalists in their attempts to recover those cities.

Our ambassador, Mr. M. Lane has returned to Vera Cruz, and that city is recovering from the effects of the late bombardment, which occasioned much less damage than was at first reported.

Charleston Convention.

The Democratic National Convention meets on Monday next at Charleston, S. C., and most of the Northern and many of the Western Delegates have either passed through or are now in our City. Information gathered from various sources impels the belief that Stephen A. Douglas will receive a majority of the whole number of votes on the second, if not on the first ballot. That he will have a plurality on the first and every succeeding ballot till nominated, is deemed certain. The consummation may be fought off for days, if the minority is determined, unless the rule requiring a two-thirds vote to nominate shall be modified; but Judge Douglas's best-informed friends regard his ultimate nomination as beyond contingency.—*Tribune*.

The Lemmon Case.

By far the most important decision made by the Court of Appeals at the term which has just concluded, was the affirmation of the judgment of the Supreme Court in the Lemmon case, a result indeed which everybody expected. This Mr. Lemmon, it will be recollected, brought a number of slaves to this city for the purpose of embarking with them for Texas; but upon being brought before the late Judge Payne on habeas corpus, he pronounced them free, on the ground that the owner had voluntarily brought them into this State. The case will now go up to the U. S. Supreme Court.

Wisconsin Election.

MILWAUKEE, Wis., Saturday, April 14, 1860.

The official returns, up to the present time so change the figures that the vote for Chief-Justice is considered doubtful. The friends of Sloan confidently claim his election. Nothing but the official canvass can decide.

THE WISCONSIN ELECTION, which the *Herald* claimed for Judge Dixon, over Judge Sloan, (as we quoted last week), is now said to be doubtful.

THE NEW YORK REPUBLICAN STATE CONVENTION has declared its preference for the nomination of Wm. H. SEWARD, at Chicago, for President.

KENTUCKY—C. M. CLAY—THE EXILES—THE FARCE.

We clip the following from the *Tribune* of Tuesday,

A private letter from Cassius M. Clay, dated the 10th of April, says: "Our troubles with the November Committee, are, I trust, ended forever. We are left to the enjoyment of our constitutional rights, and to press on that divine revolution which will forever make them unnecessary."

What Mr. Clay means by "Constitutional rights," the country now understands. He means the Constitutional rights of *Republicans*, but not of *Abolitionists*! The "troubles" of Mr. Clay and the Republicans are "ended,"—and no marvel. Why should "the oligarchy" persecute those who pledge themselves to help them put down, by bloody violence, if need be, the discontented victims of their oppressions?—who propose statutory enactments for the persecution, by banishment, of native Kentuckians, free white citizens, who dare to deny the sacredness of slave property, and the legality of enslaving men, who, (as Calhoun, Porter Matthews, Mason, and slaveholding statesmen and jurists in general testify) are held in slavery without the shadow of authority from statute law: a principle which would sanction as legal, the enslavement of white freemen, by mere brute force, without even the enactment of a statute! Why then should Mr. Clay affect horror at mobs against Abolitionists, and propose statutes instead?

"A divine revolution" truly! Just such a revolution as is always witnessed, when men, through fear of persecution abandon the righteous few, to join hands, with the unrighteous multitude. The safety of the "gallant Kentuckian" is easily explained, in the light of the following,

LETTER FROM REV. JOHN G. FEE.

CINCINNATI, Ap'l 11, 1860.

DEAR BRO. GOODELL:—If your funds will allow, send the *Principia* to me.

I desired to have it, from the first number, but had then no certain dwelling place.

I would not again pass through what I have endured, in mind and body, during the last four months, for a great sum.

I could not live and repeat it. I have a home now, one mile below this city. I am now improving in health.

C. M. CLAY's course has done us great injury. Many North, as well as South, regard me and some others, as reckless fanatics, spoiling a good cause.

There is, as I believe, no danger of CLAY's being driven out. He has made too many concessions; and now also, as the great mass of true anti-slavery men are driven out, the mob can afford to be easy. Also, some of the mob party have published to the world, that they had no purpose of assassinating Clay,—many of them are personally friendly to him. I do not believe he is in any danger whatever. He has done us great injury, and I feel pressed in spirit, because of apparent desolations. But God rules. JOHN G. FEE.

Bro. Fee, we trust, will keep up good courage. Tens of thousands are sympathizing with him, and praying for him, whose former admiration of C. M. CLAY is withdrawn. He has exhibited no element of a trustworthy and noble man, in his late movements.

While we are writing, the *Mountain Democrat*, Richmond, Kentucky, April 12, comes to hand, with confirmatory testimony. Its date is one day later than Mr. Clay's letter, above, and one earlier than Mr. Fee's.

MISTAKEN.

It appears that Capt. C. M. Clay had been at and in the neighborhood of Berea about the time of the Berea war, and a suspicion that he had been instrumental in promoting the resistance to the Vigilance Committee induced a meeting of that body to consider the propriety of expelling him from the county. A proposition to that effect failed, we understand, only by the casting vote of the chairman, and an adjourned meeting was to be held to consider the matter further.—*Paris Citizen*.

Our friend of the *Citizen* is mistaken. We learn from several members of the Committee that the name of Col. C. M. Clay has never at any time been up before the Committee for consideration! It has been the universal rule of action adopted by the Committee "not to interfere with any citizen of the county, whatever his opinions or doctrines might be, unless he went so far as to extend active aid or defense to Hanson & Co., thus identifying himself with the enemies of the peace and security of our community." Which rule will be strictly adhered to.—*Mountain Democrat*.

The *Democrat* has also the following:

HANSON LEFT.

On Wednesday last, a man passed through Kirksville, in this county, so strongly resembling Hanson in features, that

Dr. M. Paris and Mr. Willis Shumate followed and overtook him. In conversation with him, he acknowledged his identity, and begged so hard—saying that he was leaving the State, and promising never to return—that they permitted him to depart in peace. Hanson acknowledged that he did wrong in returning against the wishes of our citizens; that he had always been well treated; and that if he had attended to his own business, and let the negro question alone, he could have remained and made money with his mill.—*Id.*

The story of the confession, regret, and acknowledgment of Mr. Hanson, will pass for what they are worth.

"Capt. C. M. Clay," according to the *Mountain Democrat* has been more scared than hurt, or endangered.

And now that the apprehended tragedy of C. M. Clay is over, we might as well treat our readers to a recitation of

THE COMEDY—CAPTURE OF THE CAST-IRON EAGLE.

The following is an extract of a letter we received from a Kentuckian, about a month ago, but thought best to withhold it, then.

Berea, Ky., March 10, 1860.

Mr. WM. GOODELL.—This county has been the scene of another mob, today. There was, as reported by one of their own party, one hundred men assembled at the Glade, in pursuance of a meeting held in Richmond, on Monday the 5th inst., to take in consideration the return of J. G. HANSON, an exile of a former mob. He owned a steam sawmill near Berea, and came back for the purpose of disposing of his property. I had come here from an adjoining county, on business, and was at Mr. Hanson's mill in company with James Waters, no other person being near. Mr. Hanson, fearing violence, had yesterday started North.

Two gentlemen rode up, and addressed us very politely, by saying, "Good morning boys." The names of the men were Sims and Cavanaugh. The latter turned his horse round and said to Sims, "d—d, if I don't intend to see that thing." He looked, and saw nothing, and turned and rode out. Mr. Waters asked him what it was, he wanted to see. He said that it had been reported that Hanson had a d—d black eagle in front of his furnace, as the Black Republican or Abolition sign. Mr. Waters told him he had not looked good; that there was an eagle there, and if he would go to the other end of the mill, he would show it to him, but he thought it was an American eagle.

Cavanaugh then stated that he did not belong to our party nor theirs. He was a peace man himself, an old line Whig and an old side Baptist, but d—d if he wouldn't give ten dollars for that eagle, to carry to Richmond. He then stated that he had come on purpose after it, peaceably, if he could, forcibly, if he must; that the mob were all coming from the Glade to break it off the mill, forcibly, and take it, but he prevailed on them and promised to come and get it, and bring it back to them. He then wanted to know if there was any way to get it off without breaking it. Mr. Waters informed him that it could be unscrewed, and break nothing. He then went to work and unscrewed it, and came out, and gave it to Sims, saying, he would be responsible for all damages. Sims was on his horse, holding the guns, while he got the eagle. They had a double-barrel shot gun and a musket; I suppose for the purpose of shooting the cast-iron eagle, if it attempted to get out of their way. He then said that it was the easiest victory he ever won, he had gained it without firing off a gun on any puss or dog, hard feelings, or angry words. They then started off, down the road, and I hollowed and told them not to let it flap its wings in Richmond, for fear it would scare them.

The day before Mr. Hanson left there were three others left, for fear of violence from the pro-slavery party, owing to their threats; and there are others who have not gone, and are not going, until driven at the point of the bayonet.

They have exiled nearly every man in this part of the county that belongs to the party, that were capable of writing a newspaper article, and those that are capable, are too timid. Thus, you see how foolish they have acted, in tearing down the emblem of this Union, simply because it was on a saw-mill belonging to a sworn enemy of oppression and despotism, as practised in Madison County, K.

Enclosed I send you an engraved picture of Mr. Hanson's mill, eagle and all. So you may see that the eagle is not the work of HANSON, but of the makers of the mill.

P.S.—I am assured that the inventor of this mill is a Democrat—worse than all, an "Administration Democrat."

[We have the engraving of the mill, surmounted with an eagle. Under the whole is printed,

"LANE & BODLY, Manufacturers of wood working machinery, circular saw mills, and steam engines, Cincinnati, Ohio."

Now that the Missionaries and their families are driven

away, the saw-mill demolished, its owner exiled, the terrible eagle captured, and Cassius M. Clay brought upon his marrow bones to make a treaty of peace with them, the Kentucky chivalry may ground their arms, anticipating the historic record of their exploits, closing with—"And the land had rest forty years."—*ED. PRINCIPIA.*

THE LATE METHODIST CONFERENCES.

The Troy Annual Conference of the M. E. Church, met recently in Lansingburg. The Conference embraces Troy, Albany, Western Massachusetts, Northern and Eastern New York.

The following resolutions on Slavery, were adopted by a vote 147 to 15:

1. That we regard our discipline, in its constitutional provisions, essentially Anti Slavery; but as this is doubted by some, we think the discipline should be so amended as to make it perfectly clear that it precludes the admission of all who hold slaves for mercenary purposes.

2. That we reaffirm our action of last year in regard to changing the rule on Slavery; and should it be found that none of the proposed changes have the requisite number of votes in the Annual Conference, we do hereby most earnestly memorialize the General Conference to originate a form of the rule to be submitted to the Annual Conference, in accordance with that proposed by the Providence Conference, or something equally explicit.

3. That if all proposed changes have failed for the present, as supposed above, that we would have in the next edition of the Discipline an explanatory note appended to the rule, showing that it prohibits all holding of slaves, except when it can be shown that the slave is held purely for his own good.

4. That in the chapter on "Slavery," the second and third paragraphs of the answer to the question, "What shall be done for the extirpation of Slavery," should be expunged, and the answer read thus—"We are more than ever convinced of the great evil of Slavery, and should it not cease, to seek its extirpation by all wise and prudent means, and that this duty is especially binding upon ministers laboring in those portions of our work where slavery exists."

5. That we instruct our delegates to the General Conference to urge and sustain in that body these recommendations.

The delegates appointed to the General Conference, which meets at Buffalo next month, are all in favor of the spirit of these resolutions, and will advocate them strongly. Their names are: A. Witherspoon, William Griffin, D. P. Hurlbut, H. S. Starks, E. Goss, H. Dunn, J. Newman, P. P. Harrower.

[QUERY.—Would not the Conference condemn the hiring of laborers "for mercenary purposes?"]

The New York Annual Conference, we think, embraces the Western part of New York city, and some of the Hudson River Counties. The following is from the *Tribune* of Tuesday:

The debate on the Slavery question, which for several days has occupied the Methodist Episcopal Conference, continued through the whole of yesterday, and was brought to a close last evening by a vote on the substitute resolutions offered by the Rev. Wm. H. Ferris. These resolutions were lost by the close vote of 89 to 91. Two more ballots would have carried the question for those who believe that "slaveholding for mercenary or selfish purposes," is sinful, and should exclude the slaveholder from the fellowship of the Church. The "Erie Resolutions"—which, it will be remembered, call upon the General Conference to so change the Rule of Discipline that all slaveholding shall be cause for excommunication—were then negatived by the decisive vote of 127 to 43.

[And so the Conference could not condemn Slaveholding, even for "mercenary or selfish purposes!"]

The New York East Annual Conference comprises, we think, the Eastern part of this city, with part of Connecticut, &c. They have lately held their Annual Session, at Stamford, Con. The election of Rev. G. W. Woodruff, as Secretary, was understood to indicate a majority in favor of Anti-Slavery progress. But we have not seen the final proceedings.

THE following bit of romance comes from Pennsylvania:

A young man left that State several years ago, to look after some property in Belgium, bequeathed to his mother. He transacted his business abroad, and was to return home in the Pacific with the funds resulting from the sale of the estate referred to. The Pacific was never heard from, and the mother mourned the loss of her son. The other day he returned to her. The course of his history ran thus: On the point of embarking in the Pacific, where his passage was secured, he fell sick in London, and, during this illness, was robbed of all his money. He would not return home penniless, and, therefore, went to France, afterward to Russia. He obtained a situation there upon one of the Government railways, accumulated property, went again to France, made an advantageous speculation in real estate, then married an heiress in England, and returned to this country in the Bohemian to seek his mother and take her back to his English home.

Loose conversation is a proof of a weak mind.

Mr. Sumner country to a mittee will It is that the much about Northern me in jail and b this the Ch nothing bu know what say nothing summoned, a John Brown not wish to c —Tribune.

The office c ed last night a treasury war

A SLAVEH deduced in prove interest porate the So ryland. It er persons, whet land or any o State, agains running away control, and su der such regul of Directors o shall run awa owners, it shal the Company shall be entitl owners within default thereo the said slave, while, by disea been decreased of such slave s ment.—The pa

It strikes us comprehensive They need insur lishment of se gives them.—[

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One day last self aggrieved l place, met him fogging. The her, and she wa R. Mills, the ed assistance, finis ant to her hom

About six we disappeared from peculiar circum was sitting, one ful of wood in fr Since then he h Tuesday; then h with his hands t with foul play.

CONGRESS.

Mr. Sumner called the attention of the Senate and of the country to a fact which Mr. Mason's Harper's Ferry Committee will do well to explain as soon as may be convenient. It is that they have not summoned Gov. Wise, who knows much about the affair; while they have not only summoned Northern men, who know nothing about it, but have put one in jail and have brutally attempted to kidnap another. To this the Chairman of the Committee, Mr. Mason, could say nothing but that the Senate from Massachusetts did not know what the Committee had done. But he took care to say nothing about the great fact that Gov. Wise has not been summoned, although it is well known that all the papers of John Brown are in his possession. If the Committee does not wish to cover itself with disgrace, it will call Mr. Wise.

—Tribune.

CHICAGO, Tuesday, April 17.

The office of the City Collector was broken open and entered last night and \$3,000 in currency, and \$17,000 in checks and treasury warrants stolen. No clue is yet obtained of the thief.

A SLAVEHOLDERS' INSURANCE COMPANY.—A bill was introduced in the Maryland Senate, at its late session, which may prove interesting to Virginia slave-owners. It was to incorporate the Southern Slaveholders' Insurance Company of Maryland. It empowers the Company "to insure any person or persons, whether the same be residents of the State of Maryland or any other State, District, or Territory of the United States, against any loss sustained by his, her or their slaves running away, absconding or escaping from his, her or their control, and such insurance shall be made at such rates and under such regulations as may be determined upon by the Board of Directors of said Company; and when a slave so insured shall run away, abscond or escape from his or her owner or owners, it shall be the duty of said owner or owners to notify the Company of such a fact without delay, and said Company shall be entitled to return said slave to his or her owner or owners within a reasonable time after such notification, or in default thereof shall pay to the owner or owners the value of the said slave, as fixed by the policy of insurance; unless, meanwhile, by disease or injury, the value of such slave shall have been decreased, and in case of such disease or injury, the value of such slave shall be ascertained by arbitration and appraisalment.—*The papers.*

It strikes us that the plan of this Insurance Company is not comprehensive enough to meet the needs of the slaveholders. They need insurance for the stability of their cherished establishment of seragios, and of the political power the system gives them.—[*Ed. Principia.*]

A week or two ago, in Cheatham County, Tenn, James Morgan retired to bed to read, and after he had fallen asleep the family was aroused by his screams, when they hurried to his room just as he threw the door open and fell prostrate to the floor. He was so badly burned that he died in a day or two afterward. He had some \$3,000 in his room, the greater part of it being in gold, some of which has been recovered in a damaged condition, but the paper money was entirely lost.

A sad event happened at Albion, N. Y. last week. A widow woman residing there, lost her boy, a child of three years. The neighbors turned out in large numbers and sought for him during a day and two nights; on the second day he was found dead in a ditch within half a mile of his home. He had clearly died of starvation, after having vainly endeavored to escape from the pit into which he had fallen.

One day last week, a woman in Atlanta, Ga., feeling herself aggrieved by the conduct of a furniture dealer of that place, met him on the street, and undertook to administer a flogging. The man was, however, more than a match for her, and she was in danger of suffering defeat, when Gen. E. R. Mills, the editor of *The Southern Statesman*, went to her assistance, finished the punishment, and escorted the assailant to her home.

About six weeks ago, a man named Cannon mysteriously disappeared from the village of Willimantic, Conn., under peculiar circumstances. He went from the room where he was sitting, one evening, for the purpose of taking an armful of wood in from the shed; he wore neither coat nor hat. Since then he had not been heard from or seen till last Tuesday; then he was found in the river, in the same town, with his hands tied, and otherwise showing that he had met with foul play.

CHINA.—From China, we learn that the rebellion is assuming new energy, and that at Swatow a fatal collision had occurred between the Custom authorities and a British vessel. The news from India is without importance.

SAVOY AND NICE.—In reply to the request addressed by Switzerland to the Powers who signed the Treaty of Vienna, Russia, England, Austria and Prussia have pronounced themselves in favor of the immediate assembling of a Congress.

The question to be submitted to the Congress is:

"Is it in the interest of Europe that the road of the Simlon, which, according to Article 80 of the Final Act of Vienna, is to be possessed by the King of Sardinia, should be ceded to France, who, by this road, could penetrate into the very heart of Switzerland?"

THE VIRGINIA SENATE has postponed indefinitely a bill to incorporate the town of Ceredo, the settlement of New-England men, started by the efforts of Eli Thayer. They prefer not to encourage emigration from the free States.

A CONVICTION under the Fugitive Slaves act has been obtained in Illinois—John Hoosack, of Ottawa, in that State, a man excellent character, after a long and patient trial, had been found guilty of aiding a slave to escape, and sentenced to pay a fine of \$1,000, and to imprisonment for six months. He was defended by six able lawyers.

Family Miscellany.

For The Principia.

PRAYER OF THE TEMPTED.

From temptation, Lord, I flee,
O, my Saviour, be with me,
Thou with bleeding feet hast trod
All the thorny, gloomy road,
Felt the tempter's cruel power,
Known the anguish of this hour,—
In my soul's Gethsemane,
Jesus, Saviour, watch with me!

Lone, on Thee I must depend,
Thou, my only help and friend,
Thou, my Lord, who only hast
Been my stay, in sorrows past,
Thou who only now hast known
All my shrinking soul has flown,—
Up the steep of Calvary,
Saviour, bear the cross for me!

Oh, my heart, may from thy tomb,
Christ the risen, break the gloom,
He, thy resurrection morn
Life and light awake, new-born,
Rise and haste with perfumes sweet,
Cling with Mary to His feet.—
Daughter, from thy sins be free!
Jesus, let me love but Thee!

E.

SABBATH SCENES.

For the Principia.

BY MRS. MARIA GOODELL FROST.

The old fashioned clock told the hour of twelve, Saturday evening, when poor tired Mrs. Benson finished the last chore, and dropped her weary head upon the snowy pillow. The charmed gate of dream-land flew open, as by magic or touch of fairy fingers, but suddenly its brightness became obscured by the rising vision of a pair of dark grey pantaloons, untrimmed and buttonless.

She started, threw off the trance, struck a light, and seated herself again at the small stand, to face a most unpromising array of difficulties.

The next day was Sabbath, serene and beautiful. A savory breakfast streamed from the deal table, in farmer Benson's long kitchen, and a goodly number of olive plants, surrounded it. No thanks were offered to the giver of all good, but as soon as the bountiful repast was concluded, the farmer drew on his long boots and slowly repaired to the barn.

With a wonderful zeal and alacrity, mother and daughters proceeded to do up the morning work. This was followed by a season of alternate whispering, and looking out of the window.

"Julia! you ask him," said her mother. "Oh! mother I cannot, I am so afraid he will say, No."

"Ask what?" said bright eyed, handsome little Letty.

"Why Letty," said her mother, "we've set out to go to meeting, that's all."

"La! mother I'll ask him, and I know he won't refuse me." "Wall! I guess you needn't be a whisperin'," said Dick,—"dad's smelt it out, I heered him say he knew the wimin had something a brewin', when he saw them chicken fixins on the table."

Just then, Mr. Benson came in, dropped down in the chimney corner, burying his worn face in two great brown hands.

"Father," said Letty boldly "we are all going to meeting to day."

"You be, be you; go ahead! I can sleep just as well to hum," was the promising rejoinder.

Now farmer Benson knew perfectly well, that no one but himself could drive his team. His wife's heart and hopes sunk at his words, and so did Julia's, but not with the persevering Letty.

"Father," said she, in her winning voice, "we want you to go too," and she playfully stroked his uncombed hair with her delicate hand. Ah! there was music in the rough man's soul, and Letty had touched the right chord.

"Wall! you are a pretty girl. Look like one I used to know, wunst, don't see anything of her now, I reckon," said he, winking at his blushing wife who had'n't had a compliment before, in twenty-two long years.

"Father's going to meeting"—shouted Letty, as she clapped her little hands, in girlish glee.

Mrs. Benson now ventured to draw out of the bureau, a fine, smoothly ironed shirt, which she placed carefully before the fire.

"Land! I can't stand that stiff thing!" said farmer Benson, starting up, in alarm.

"Oh! yes father, do, just to please me," said little Letty, and I am going to wash you, and cut your hair, and you will feel so tidy, and so nice."

"We musn't be proud, Letty," said her father.

"No, father, but we can be clean, can't we?" said Letty.

"I s'pose its poplar to go to meetin'," said Mr. Benson, musingly.

"It does us good to go, once in a while, said Letty," at least preaching somehow, always makes me feel like trying to be good. Do I pull, father?"

"No Letty, it feels nice, but jest to think now, of a man's gettin' his livin' by talking, it looks dretful kind o' lazy, to me. Now there's Square Brown bringin' his children right up, to these poplar, lazy ideas. There's Jo, he must edit a paper, and Jim, he must carry off all the loose property to get larnin', for to preach; and the girls, why, they are sot up to keep school. Not one out of that hull family that works."

"But pa we must have schools, you know, and we must have papers," said Letty, as she handed him the shirt.

"Wall!" said he shrinkingly, "if you won't choke me up with a collar, I'll try to stand it."

"Oh! no pa, we won't choke you up, with one of those hateful standing collars; but here is this pretty new one. that turns over, so easy and so loose. I made it, on purpose for you, and I must try it around, to see how it fits. There! now you wouldn't guess you had on a collar, if you didn't know it, already; and you look so nice,"—said Letty, in raptures.

"Hansome girls can do a'most anything; who'd a thought now, that I'd a been coaxed into this stiff thing, and trolled off to meetin', who but our Letty; philosophised farmer Benson, as he took his seat in the great double wagon, and whipped up his horses on a strange errand towards the village church. * * *

A young minister rose modestly in the desk, and finding his elaborately written sermon missing, was, for the moment, embarrassed, but casting his eyes seemingly by chance, upon a choice passage, the spirit seemed to dictate a few simple thoughts, as he spoke the words. "Sow to yourselves in righteousness, reap in mercy, break up your fallow ground, for it is time to seek the Lord, till he come and rain righteousness upon you."

Farmer Benson awaked from his reverie, to listen. The images were familiar, and they fell agreeable upon his ear. The simplicity of the subject held his attention to the close, while its earnest appeal thrilled his soul.

A new era had dawned in the Benson family. Thoughtfully and silently they rode homeward; and as Letty unfastened the collar from her father's neck, she noticed that his eyes were moist. A gush of tears fell from her own;

the truth had found a rich and mellow soil in her gentle heart. Letty was the first of the family to acknowledge its saving power.

We might dwell long upon the sequel. Its most remarkable feature was the transforming power of the Gospel upon the rough character we have so briefly sketched. The eloquence, the poetry, the harmony, the glorious manhood that christianity evolved, seemed indeed a miracle. Communion with God elevated and refined, while diligent study of divine truths, intellectualized. Religion, it is true, did not confer an education upon its subject; but it became an *educating power*, it drew the man upward toward God; so that scholars might often listen with profit, to his words of exhortation, and prayer.

Reader, this character is not a fiction, it has its parallel in real life.

It becomes a verity whenever a simple, plain, uneducated child of God draws near enough to his Heavenly Father to receive the divine impress.

Letty, the beautiful and loving girl, adds to her budding charms, the truest and purest kind of beauty, expression, deepened by thought, and intensified by piety.

Another peep upon a sabbath scene, in the long kitchen, reveals a simple breakfast, and a long season of grateful prayer and earnest Bible study. Each member of the household, neatly clad, has a thought to suggest, or a question to ask, upon the morning lesson. There is no talk of dress, or preparation, yet all are properly attired and ready to attend public worship when the hour shall arrive.

The oft unheeded truth, that work may be predicated alike of brain and body, found an early lodgement in farmer Benson's renewed mind. The thought and study that duty demanded, he found to be a heavier tax than any physical toil for him.

Yet he loved, enjoyed and prosecuted it with that earnestness which its value as an adjunct to Christianity, seemed to require.—Here we drop the curtain;—leaving the family circle, busied in preparation for that eternal Sabbath of rest which remaineth for the people of God.

For "The Principia."

CHAPTERS TO YOUNG MEN,

ON

HOW TO WIN A WIFE.

—o—

CHAPTER II.—Which treateth of manliness.

In winning the esteem of a young lady, two things are very important. 1st, That you are worthy to win one; 2nd, That you find one worthy of winning. Young men are wont to start out with their heads full of the latter idea, to the entire exclusion of the former. Luckless mortals, doomed to learn their mistake, in the hard school of experience. This is the very rock of which I wish to warn you, and teach you to steer clear.

My dear young man, if the Mary, Carrie, or Susan, or Julia, your mind is tending toward, is such a lovely, sensible, high-minded girl as you dream of, don't you suppose she has formed a very high ideal of manhood? Of course, she has! A woman of little soul, and consequently few wants, may take up with the first young man of good looks and good business, who makes love to her. But the girl you're thinking of, won't do it! No, sir! Do you dream of a gentle, pure, thoughtful maiden, she dreams of a strong, noble, whole-souled man. Be a man then, if you would win a woman. Have some manliness, and act it out.

First: have some manliness. A woman does not like a mere negation. She wants some one to be sure of, and she cannot be sure of a man who isn't sure of himself. Therefore, if you have anything in you, let it come out, and she will like it, if it is worth liking. Have a character! Mean something! Do not be afraid to wait upon old Aunt Huldah from church, on a slippery day, because "the fellows" might tease you about it, or some of the girls curl their ruby lips. Depend upon it, if one girl among them has got a heart, it will go pit-a-pat when your name is mentioned, over after. If you don't believe me, try it!

Do not be afraid to express your ideas on any subject—that is if you've got any; if you haven't, get some! Josephine may not agree with you, but say what you think, and allow her to differ. She will like you all the better for having a mind of your own.

Never act a part, to win the regard of a young lady. Or, let me preface this, by saying, don't be a flirt, (for there are as many flirts among you, as among those of the other sex.) The girls may like you well enough to go with, but not one of them would think of marrying you. Do not be all things to all ladies. You compromise yourself; you lower yourself; or rather there is no "yourself," you are only the shadow of whoever you happen to be with, and no girl ever will love you, for the very good reason that there is nothing to love. You congratulate yourself that you have "reserved forces," yet since they are "reserved" you cannot call out the noblest part of a woman's nature, and nothing less is worth having.

Never flatter. If a young lady's affection can be gained by an appeal to her vanity, it is a poor acquisition; if not, she will conclude, and justly, that you hold her at entirely too low an estimate. Be polite in an honest, frank, manly way, but don't be a puppy, don't be a mere "ladies' man." A "ladies' man" is public property, and quite useful in its way; a good serving-man; a good walking stick; but rest assured he'll never be any woman's "man."

Show a little nobility of nature. Think of something besides self. Devote your services, not always to those you like best, but to those who need them most. Don't go off to the lecture with Clara, and leave aunt Mary and cousin Nell dying to go, and no one to take them! Above all, (if one among you needs the exhortation) never go to anything alone—never! If you do, get into the darkest corner, and cover up your face! Don't leave your mother, to offer your arm to that pretty Ellen. If she is as sensible as she is pretty, she will give you the slip, for it! Don't go home from evening meeting with any of the girls, unless you have ascertained that that old woman who sits up in yonder corner, and is always present, through rain and snow, has some company. Probably she has not; so offer your arm, with a pleasant bow and smile, and be just as gallant, and a great deal more sensible than if you were waiting on the belle of the season. Be polite to the plain and neglected ones. I know you are palpitating to go home with Clara—and she does look bewitching, in that snug, little, blue hood—but don't you do it! She will be provided for. Turn in all gentlemanliness and deference, to that poor, plain, bashful Mary A.—Clara will love you all the better for your nobleness, if she is capable of appreciating it; if she isn't, the quicker you sound her depth the better.

Let me tell you something! I was once in a company where one of the lady guests was obliged to return home, before the time of breaking up, and, since she was no bright, particular star, and not the peculiar favorite of any one of them, not a single gentleman (?) present had the manliness to offer himself as her escort. I can tell you, if Will and George, and Ned and Alfred, had listened at the dressing room door, and heard the indignant and scornful remarks of those very young ladies they had been playing the agreeable to, all the evening, they would never have shown themselves again! If you had been there, my friend, after having read this letter, and had followed its advice, you might have set some maiden's heart a jumping.

To sum up the whole, you must have something to you—and just that something which your ideal of a woman will admire and love.

This brings me to my second division: "Act it out."

A word to you, bashful young man! In the first place, you are very superior to many of your sex who dash right in, among a circle of laughing girls, and do execution, while you are trembling and blushing, and your tongue cleaving to the roof of your mouth. Do not be afraid? There is something in you! Let it out, and the girls will be surprised and delighted; act yourself with confidence, nothing fearing, and they will like you. "Be sure you are right, and then go ahead."

Do not think the girls are plotting some conspiracy against you—they never dreamed of it! Indeed they have thought very little about you, and will think very little about you, till you have gone home with some of them, and invited one or two, or more, to the concert to-morrow night and the lecture next week, and have talked to them on all those things that you have thought over to yourself, and never before ventured to say out, loud—when they will come to the conclusion that you are one of the finest and most agreeable fellows in the world!

SAYING PRAYERS.

"Nelly, do you remember to pray every night?" I asked. "Oh, yes, I always say the Lord's prayer and two others," was the quick reply. "Well do you pray, or only say your prayers?" Nelly's perplexed look asked for an explanation. "You know that it is very easy to get a habit of saying over a form of words without thinking much of their meaning, that is saying prayers; but when you really pray, you think of every word you say and really wish for what you ask."

"I am afraid I only say my prayers," said Nelly, sadly. Then you have knelt down every night to ask the great God to hear you say a form of words with your lips, while your heart has been thinking of something else. Are you not afraid that you have mocked him? After a few moments' thought Nelly said, "I am sure I did not mean to mock God. If I could make a prayer of my own I should have to think of what I say, but I don't know how to do that."

"Have you nothing to thank God for?" "Oh yes, a great many things," she said, for she was a grateful little girl, and had been taught to consider every blessing as the gift of God, often exclaiming, "How good God is to make me happy!"

"Is there nothing you wish to ask God for, if he sees best to give it to you?" "Oh yes, indeed." "Don't you wish to ask God to bless your little friends, and make them Christlike? Have you no faults that you need the help of God's Spirit to overcome? No sin that you wish forgiven for Christ's sake?" "Oh, how much I have to ask from God!" exclaimed Nelly in surprise. "I don't think I shall ever just say my prayers again, I shall pray them; but can't I say the other prayers too?" "I hope you will say them every day of your life, but be careful not to say them with your lips only."

"And will God be just as willing to hear me as if I were older?" asked Nellie. The Saviour said, "Suffer little children to come unto me. Try him Nelly, by praying from the heart, and see if he is not willing to bless you." Nelly promised to try; and will not all the little boys and girls try with her?—*Canada Evangelist.*

A CHEERFUL EXTERIOR.—Many, from the fear of being suspected of an affectation of youthfulness, run into the other extreme and endeavor to suppress a native buoyancy of spirit, and keep down the sprightliness of a sportive nature, which, with some persons, remains to extreme age. For this reason they dare not manifest the pleasure they really feel in the sports and amusements of earlier years. We need not voluntarily put away the freshness and joyousness of our hearts, visages and manners. The period of their aridness will come soon enough, without being anticipated. A good life which will comprehend a life of strict justice to ourselves and others, not only in great matters but in the most trivial details, upon which hang great results, will preserve them in almost perennial youthfulness.

YOUTHFUL INSTRUCTION.—Instruct your son well, or others will instruct him ill. No child goes altogether untaught. Send him to the school of Wisdom, or he will go himself to the rival academy kept by the lady with the cap and bells. There is always teaching going on, of some sort just as in fields vegetation is never idle.

Elihu Burritt attributed his first success in self improvement, not to genius which he disclaimed, but simply, to the careful employment of the valuable fragments of times called "odd moments." While working and earning his living as a blacksmith, he mastered some eighteen Ancient and Modern languages, and twenty-two European dialects.

A clergyman observing a poor man in the road breaking stones with a pickaxe, and kneeling to get at his work better, made the remark. "Ah, John I wish I could break the stony hearts of my hearers as easily as you are breaking those stones." The man replied, "Perhaps master, you do not work on your knees."

Thinkers are as scarce as gold; but he whose thought embraces all its object, pursues it unwearily, and fearless of the consequence, is a diamond of enormous size.

We increase in wealth by lessening our desires.

WRITINGS OF WILLIAM GOODELL.

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